carry water. Pottery, unknown to the eastern groups, is crude everywhere else. There are neither canoes nor dugouts. The Indians make five different types of musical instruments, all winds, which are often heard in festivals.

The difference in physical appearance between the Nambikwara and their eastern, western and southern neighbors—Paressi, Tupi-Kawahib and the tribes of the Guaporé—is striking. (2) And they

2. The anthropological study of the Nambikwara was the object of research of Dr. J.-A. Vellard, who was part of our expedition.

also differ from most of the other tribes of Brazil, whose physical type is generally more massive than theirs. In the case of the Nambikwara, the body is not exceptionally small; but they are slim, and their long hair, sometimes wavy and of more developed pilosity than the indigenous median, their hands and feet of reduced dimensions, their fine lineaments, and above all their faces, of characteristic outline but very purely chiseled, contribute to form a physical type far removed from that encountered most often in South America, but which reminds one persistently of certain types of southern Mexico and Guatemala, and even more of that characterized by the masks with pointed beards of the region of Vera Cruz.

* * * *

The Nambikwara get up at dawn, stir up the fires, warm themselves as well as they can after the cold of the night, then they eat lightly of the [16] remains of last evening's yucca cakes. A little later the men leave, together or separately, for a hunting expedition. The women remain in the camp where they devote themselves to culinary duties. The first bath is taken when the sun begins to come up. The women and children often bathe together for amusement, and sometimes a fire is lighted before which they crouch to warm themselves on coming out of the water while they playfully exaggerate a natural shivering. Other bathing takes place during the day. The daily occupations vary little. The preparation of food is that which requires the most care and time. Yucca must be ground and pressed, and the pulp dried and cooked. Or else the cumaru nuts (Dipteryx odorata) which add their perfume to most dishes must be shelled and boiled. When the need is felt, women and children go out on foraging expeditions. If the provisions are sufficient, the women spin, crouched

513 on the ground in the position known by the name "aztec"—on their
[516] knees, the legs and feet flat on their inner side and the buttocks rest-
[306] ing on the heels. Or else they cut, polish and file beads from nut-
[515] shells or sea shells, earrings or other ornaments. And if the work bores them, they pick the lice from one another, stroll around or sleep.

512 During the warmest hours the camp is silent. The inhabitants,
521 silent or asleep, enjoy the uncertain shade of the shelters. The rest of the time, the occupations are carried on with animated conversations. Nearly always gay and laughing, the Indians exchange jokes, and sometimes, with unmistakable gestures, obscene or scatological accounts which are greeted with great shouts of laughter. The work is often interrupted by mutual visits or questions; when two dogs or birds copulate, everybody stops and contemplates the operation with fascinated interest; then work is taken up again, after an exchange of commentaries about this important happening.

512 The children lounge around during a great part of the day, the girls surrendering themselves at times to the same jobs as their elders, the boys idle or fishing along a stream of water. The men remaining in camp dedicate themselves to basketwork, making arrows and musical instruments, and sometimes to performing some small domestic service. Complete accord usually reigns within the household. Toward three or four o'clock, the other men return from the hunt, the camp becomes animated, the conversation becomes livelier, groups form, different from family agglomerations. They eat yucca cakes
[262] and everything found during the day: fish, roots, wild honey, bats,
824 little animals captured, and small sweet nuts from the palm bacaiuva (Acrocomia sp.). Sometimes a child begins to cry, quickly
[855] consoled by an elder. When night falls some women, chosen daily, go to collect or cut down in the neighboring woods the store of wood
512 for the [17] night. They can be seen returning in the twilight,
313 staggering under the load which pulls the tumpline used for carrying
482 it. To unload, they crouch and lean backwards a little, letting their bundle of bamboo rest on the ground in order to disengage the tumpline from their forehead.

512 In a corner of the camp the branches are amassed and each one supplies himself in proportion to his needs. The family groups form around their respective fires which begin to glow. The evening is passed in conversation, or else in singing and dancing. Sometimes these distractions are prolonged far into the night, but in general, after some amusements of caressing and friendly fighting, the couples draw closer together, the mothers clutch their sleeping infants to them, everything becomes silent, and the cold night is

[End Plate IV]

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[482
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1. Return from the bath. 2. Native C11 leaving for a solitary hunting expedition. 3-4. Camp life (cf. p. 16). 5. Little girl looking for edible roots and carrying a little monkey (Lagothrix sp.) on her head. 6. The two little girls a8 and a9 (cf. p. 42).

[End Plate VII]

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[607]

Brothers-in-law (cf. p. 76); in the foreground, B1.

[595]

The two wives of C20 (c19 and c21) engaged in a pleasant conversation.

[End Plate VIII]

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Family life: The woman a22 and her baby a23 in a state of ease (cf. p. 106 ff.).

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The shaman of group c (C20) plays with one of his two wives (c21).

2: Lévi-Strauss E-5 (1938 [illegible]39)1948
SP17 Nambicuara SP17

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•[516]

PLATE 36.—Nambicuara types. *Top, left:* Man wearing war headdress. *Top, right:* Playing the nose flute. *Center, left:* Young girl. *Center, right:* Portrait of man. *Bottom, left:* Panpipes. *Bottom, right:* Young married girl. (Courtesy Claude Lévi-Strauss, except *center, left,* by courtesy American Museum of Natural History.)

[end plate 1]

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Tagnani mother and daughter

Tagnani mother and son

Tagnani Indian

Serra do Norte Indians

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Tagnani Nambicuara Indians

Nambicuara Indian

Tagnani girls

Indian woman of the Serra do Norte

7: Roquette-Pinto--13C E-4, 5 (no date) 1938
(ca. 1912)
SP17 Nambicuara SP17

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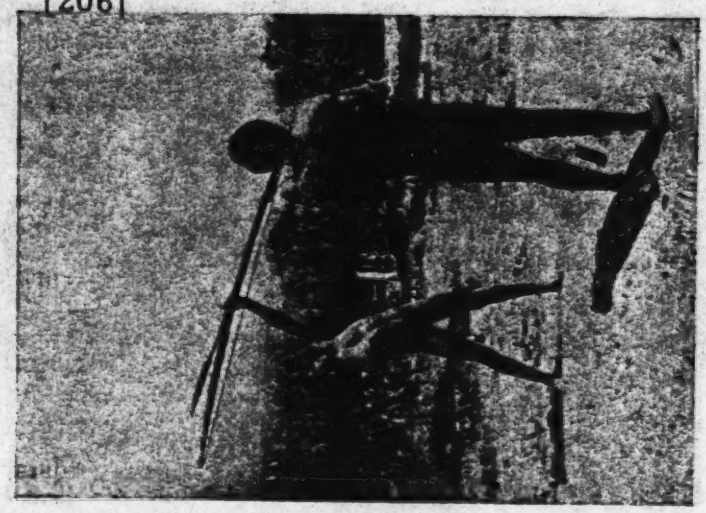
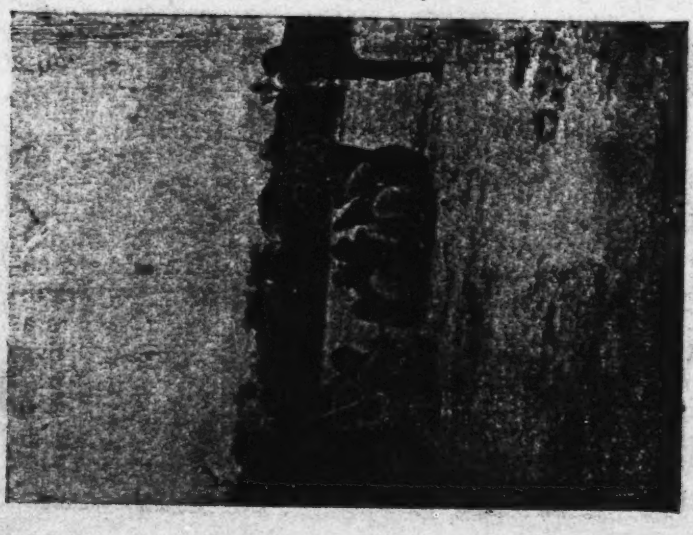


Indian of the Serra do Norte shooting an arrow for elevation.

000



7:Roquette-Pinto--18A E-4, 5 (no date) 1938 SP17 Nambicuara SP17
(ca. 1912)

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At the house door —village on the Juina River

Cocozu hut — Juina River

Nambicuara village

7: Roquette-Pinto--22B E-4, 5 (no date) 1938 SP17 Nambicuara SP17 (ca. 1912)

[226]

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Indian house--Festa da Bandeira (Carumi) River

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Nambicuara village

7:Roquette-Pinto--25A E-4, 5 (no date)1930 SP17 Nambicuara SP17
(ca. 1912)

342

Hunting shelters--Juina River Indians

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Serra do Norte Indians

513 At the post of Três Buritis, where they camped with us for a few days, they disputed every night the occupancy of a crude wooden table where the station personnel ate their meals; they already appreciated our habit of sleeping above the ground.

Why, then, did they not make use of the hammocks? Because they were not familiar with it.

[245 824] They are capable of plaiting cotton and tucum (1) thread more

1. Bactris setosa (Ed.).

than adequately enough to make a hammock; and they are also capable of appreciating their neighbor's hammock, as indeed they do now.

This ethnographic trait attests to the inferior position of the Serra do Norte Indians.

[171] [228] This unfamiliarity [with the hammock] is in fact characteristic of the large Ge-Botocudo group of Brazil, which in the consensus of all who have studied it comprises the most backward aborigines in the Americas.

All Serra do Norte Indians sleep directly upon the earth. They spread nothing in the way of leaves, straw, pallets or hides between themselves and the ground.

They nearly always rest on their side, pillowing the head on the forearm.

● 516 The men rarely sit directly on the ground; they usually squat. The women do the reverse. If standing in one spot for more than a few minutes, a man will usually flex one leg and rest his foot against the other knee; the women assume a characteristic posture which I have never seen described and which is clearly shown on the photographs we took.

They cross their thighs, thrusting the right part of the pelvis forward and the left part forcibly backward. The longitudinal axis of the right foot, if extended, cuts that of the left foot almost at a right angle.

They frequently cross their arms.

201 When excited or roused by happiness or fear, they repeatedly slap the back of their head with their open right hand. When displeased, they make the same gesture while exclaiming: "Ikátnerá!"

7:Roquette-Pinto--28A E-4, 5 (no date)1938 SP17 Nambicuara SP17
(ca. 1912)

[230]

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Nambicuara at Três Buritis

[85E]

Nambicuara children

7:Roquette-Pinto--31B E-4, 5 (no date) 1938 SP17 Nambicuara SP17
(ca. 1912)

[opp. p. 236]

516

Village on the Juina River.

491

Indian footbridge--Juina River.

7:Roquette-Pinto--35A E-4, 5 (no date)1938 SP17 Nambicuara SP17
(ca. 1912)

[opp. p. 242]

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Uaintaçu Indians
Post at Campos Novos

Serra do Norte Indian

Cocozu couple

Anunze Nambicuara (Nuleke's father)

7:Roquette-Pinto--43B E-4, 5 (no date)1938 SP17 Nambicuara SP17
(ca. 1912)

[opp. p. 254]

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Anunze women.

Tawite camp at Tres Buritis.

7:Roquette-Pinto--47B E-4, 5 (no date)1938 SP17 Nambicuara SP17
(ca. 1912)

[opp. p. 260]

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Juina River Indians

Juina River Indian

7:Roquette-Pinto--50B E-4, 5 (no date)1938 SP17 Nambicuara SP17
(ca. 1912)

[opp. p. 264]

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Serra do Norte Indians at the Telegraph Station of Utiariti.

Paressi and Nambicuara at the Utiariti Station.

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Plate III

A

B

C

D

(See captions on next page.)

8:Vellard--16 D, E-5 (1938) 1939 SP17 Nambicuara SP17
Çabanè

Plate IV

278
142
415
302
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A

B

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415
516

C

Preparation of Çabanè curare (Vilhena region)

A-B. Draining of the bark with cold water.

C. After boiling the liquid is transferred into another receptacle where it will be concentrated at low heat.

Plate V

A

B

C

D

/See captions on next page./